SAUL'S

ERRAND

TO

DAMASCUS:

With His Packet of Letters from the High-Priests against the Disciples of the Lord.

OR

A faithful Transcript of a PETITION contrived by some Persons in *Lancashier*, who call themselves Ministers of the Gospel, breathing out threatnings and slaughters against a peaceable & godly people there, by them nick-named

QUAKERS.

Together with the Defence of the Persons thereby traduced against the slanderous and false suggestions of that Petition, and other untruths charged upon them.

Published to no other end, but to draw out the bowels of tender compassion from all that love the poor despised servants of Jesus Christ, who have been the scorn of carnal men in all ages.

Mat. 5. 10. 11. 12. *Blessed are they which are persecuted for righteousnesse sake; for theirs is the Kingdom of Heaven. Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you, falsly, for my sake. Rejoyce and be exceeding glad, for great is your reward in Heaven; for so persecuted they the Prophets which were before you.*

London, Printed for *Giles Calvert*, at the black Spread-Eagle, at the West-end of *Pauls*, 1654.

FRIENDS

TO

DAEMONISTS:

With His Packet of Letters from the Lyon
Printed against the Dove of Peace.

OR

A Lamb in Sheeps Cloathing, or a Wolf
trayed by some Persons in Lambskins, who
themselves Ministers of the Gospel, but
ir vocations and Daughters against a Lovesuite
& good y people there by slain.

POPERY.

Together with the Defence of the Persons
thereby traduced against the slanderous and
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wise expedient.

Published to the end, that we draw out the bowels of
tender compassion from all hops love the poor deluded
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men in all ages.

London, Printed for Giles Calvert at the black Spread-Eagle,
at the West-end of Paul's, 1654.

To all that love the Lord Jesus Christ.

DEARLY

[redacted]*O love the Lord* Jesus Christ, *and not him alone, but Christ with all his Train. Great shall be your compensation: for your Love, you shall have Loves,* Can. 7. 12. Amores, *a plurality, and infinity of Loves, which none but God in Christ hath to bestow. The best of his relations upon earth, have but single Love (and 'tis happy they have Love) to the Brethren; But Christ hath Loves for the meaneſt of you, the leaſt of his. May you and all his (in whom there*

grow from Buds to Blossoms, from Blossoms to abundance of fruits: That when the Lord shall get up early to visit his Vineyard, you may feast him with pleasant fruits new and old, you may bless him for his Loves of former and latter days, and be ever to him an amiable, holy and thankful, and to his brethren a comforting people. Glory in your habit; you wear the signal Favours of the King of kings, and Lord of Hosts, the Great and Mighty Jehovah Love: By which I know to whom ye belong, because ye love the Brethren

Poor Hearts,

Is this a time to chide, & be angry, and pick quarrels? and (if you must needs do so) can you find no other objects of your indignation, but the Lords Disciples? but peaceable, holy, humble, self-denying men? Is not the work of the Ministry to preach the Gospel? Is not the Sword of the Magistrate appointed to the punishment of evil doers, and to the praise of them that do well? Are you incumbent in your duties? Are you laying out your Talents to the end they were given you, or are you mistaken in the thing? When did you proclaim war against Drunkards, Swearers, common blasphemers, enemies to the Lord and his people? Have you none of those amongst you? or are your high-flown contending Spirits gone beyond such slender wrastlings, that you scorn to

ter with any below the degree of Saint. The Lord open your eyes and let you see, and give you hearts to consider your several duties. But tell me, ye Sons of Levi (as ye call your selves) ye that pretend a Jus Divinum to persecution; What will ye say, when the Son of man shall come in his glory, and all the holy Angels with him, and shall sit upon the Throne of his glory, and all Nations shall be gathered before him? Mind ye what will be the great work of that great day, your Petition will surely then be heard. I beseech you read the Paper of Causes set down to be first heard at that Tribunal in Mat. 25. 31. to the end of the Chapter. And the Lord set it dwell upon your hearts for ever.

FINIS.

To the Christian Reader.

and their Christian and peaceable exercises;
some because they have witnessed against
pride and luxuriant fulness, have therefore
come armed with Sword and Pistol to
that never drew a sword for the
the Commonwealth of England
against it) into their Assemblies in time of
their Christian performances and have taken
him whom the Lord at that instant had mo-
ved to speak to the rest, and others of their
Assembly (after they had haled and beaten
them) and carried them bound hand and feet
into the open fields, in the cold of the night,
and there left them to the hazard of their
lives had not the Lord of life owned them,
which he did in much mercy. Others have
had their houses broken in the night and en-
tred by men armed as aforesaid (and disqui-
ed) when they have been peaceably waiting
upon God with their own and neighbour
families; and yet these humble persecuted
Christians would not (even in these cases of
grots and intolerable affronts acted equally
against the peace of the Nation, as against
them) complain, but expressed how much

(in

(in measure) of their Masters patience was given them in breathing out their Masters gentle words; [Father forgive them, they know not what they do.] Who have at any time born such unheard of persecution with so mild Spirits? only they in whom persecuted Christ dwels: these poor Creatures know how their Master fared, and rejoyce to suffer with him, by whom alone they hope to be glorified, and are as well content to suffer as to reign with Christ: but how unwillingly do we deny our selves, and take up our cross and follow Christ? and yet a necessity lies upon us (if we will be the Lords Disciples) to take up our cross dayly, and follow him: How is it then, that the Crown of Pride is so long upon the head of persecutors? how is it that such men should dare to divide the people of ENGLAND, to trouble the Councel of State (in the throng of business concerning the management and improvement of all the mighty Series of glorious providence made out to this infant-Common-wealth) with such abominable misrepresentations of honest, pious, peaceable men, who desire nothing more than to glorifie their God in their

generation, and are and have been more faithful to the interest of Gods people in the Nation, than any of the contrivers of the Petition, as will easily be made appear, if we may take for evidence what they themselves have often said of the Parliament and Army, and their Friends and Servants, publickly and privately; and tis well known their judgments are the same, but that the publication thereof will not safely consist with the injoyment of their large Vicaredges, Parsonages, and Augmentations, whereby they are lifted up above their Brethren, and exalt themselves above all that are called Gods people in these parts.

However, Reader, we wanted not fear, we hope the Lord will never suffer that Monster Persecution again to burst out from the Gates of ENGLANDS WHITE-HALL. They that sate in Council there, knew well enough who it was that so often assembled to consult how they might take Jesus by subtilty, and kill him: they were men of no lower Condition then Chief Priests, Scribes, and Elders of the people, and whosoever these Petitioners should but appear before them in

whom they have directed their Petition, my heart deceives me if they be not accounted such.

Reader, I would not preface thee into a good opinion of these suffering objects of such mens wrath: but read their Paper here put into thy hand, by them written, upon the occasion of this Petition, and several snares and temptations laid before them, on purpose to intrap them: and if by them thou canst finde cause to pitty these oppressed little ones, have them in thy remembrance when thou goest to the Throne of Grace, where my Prayers shall meet thine for them.

To the Right Honourable

The Council of State.

The humble Petition of ſeveral Gentlemen, Juſtices of Peace, Miniſters of the Goſpel, and People, within the County of Lancaſter, whoſe names are ſubſcribed.

Sheweth,

THat *George Fox* and *James Naylor*, are perſons diſaffected to Religion, and the wholeſome Laws of this Nation; and that ſince their coming into this Country, have broached Opinions tending to the deſtruction of the relation of Subjects to their Magiſtrates, Wives to their Husbands, Children to their Parents, Servants to their Maſters, Congregations to their Miniſters, and of a people to their God: And have drawn much people after them; many whereof (men women, and little children) at their meetings are ſtrangely wrought upon in their bodies, and brought to fall, foam at the mouth, roar, and ſwell in their bellies. And that ſome of them affirmed them-

themſelves to be equal with God, contrary to the late Act, as hath been atteſted at a late Quarter-Seſſions holden at *Lancaſter* in *October* laſt paſt; and ſince that time, acknowledged before many Witneſſes; beſides many other dangerous Opinions, and damnable Hereſies, as appears by a Schedule hereunto annexed; with the names of the Witneſſes ſubſcribed.

May it therefore pleaſe your Honours upon the conſideration of the premiſes, to provide (as your wiſdoms ſhal think fit) that ſome ſpeedy courſe may be taken for the ſpeedy ſuppreſſing of theſe evils.

And your Petitioners ſhall ever pray, as in duty bound.

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1. George *profeſſed and avowed that he was equal with God,*
2. *He profeſſed himſelf to be the eternal Judge of the world.*
3. *He ſaid he was the Judge of the world.*
4. *He ſaid he was the Chriſt, the way, the truth, the life.*
5. *He ſaid, Whoſoever took a place of Scripture, and made a Sermon of it, and from it, was a Conjurer, and his Preaching Conjuration.*
6. *He ſaid that the Scripture was carnal.*

James Milner, *a follower of the ſaid* Fox, *profeſſeth himſelf to be God and Chriſt; and gives out Prophecies.*

1. *That the day of Judgment ſhall be the* 15. *day of* Novemb.
2. *That there ſhall never Judge ſit at* Lancaſter *again.*
3. *That he muſt ere long ſhake the foundations of the great Synagogue, meaning the Parliament.*

Leonard Fell *profeſſeth that Chriſt had never any body but his Church.*

Richard Hubberthorn *wrot, that Chriſts coming in the fleſh was but a figure.*

The

The Answer of *George Fox*, to the Matters falsly charged upon him, by the Petition and Schedule aforesaid.

Object. THat George Fox *and* James Nayler, *are Persons disaffected to Religion.*

Answ. Whereas we are accused as Persons disaffected to Religion, it is false, for pure Religion we own in our souls, which is, *to visit the Fatherless, and relieve the widows, and to keep our selves unspotted from the world*, and dwelling in purity; this we own in our souls. *But he that doth seem to be religious, and bath not power over his own tongue, his Religion is vain*; and that Religion we do deny; and all them that do profess the Scriptures in words, and live not the life of them, but live in drunkenness and uncleanness, envy and malicious nesse and all they that do profess Religion, and make a trade of the Scriptures, both Priests and People we do deny.

Jam. 1. 26. 27.
Mat. 23. 27.
Jer. 5. 31.

Object. *Disaffected to the wholesome Laws of the Nation.*

Answ. Justice (the wholesome Law of God) we own; and this is a terrour to the unjust, unwholesome, and unclean, and he that bears that Sword *is a Minister of God*, and who doth not obey the Law of God within, then it takes hold upon him without, but who doth obey the Law of God within, it brings them from under the occasions of all Laws without; for he is will not be man slayer, nor let him be drunk, nor prone, nor follow oaths, nor cursed speaking, nor whoredome, nor evil fighting, wrangling, nor railing: and every one who walketh

Rom. 13. 4.
Ha. 33. 2.

in

in the Law of God, denies all that which is unwholesome, and that which is according to the course of the world: and they be all of one heart, and are all one in unity, if ten thousand: and have all one law written in their hearts: which those that live in uncleanness cast behind their back, and yet they profess a law in words, but are not subject to the power of God: and such are they who do accuse their brethren which walk in the Law of God: and yet they pretend Justice: but there souls are not subject; for that soul that is subject to the higher power which is of God, denies all filthiness and corruption.

Object. *That since their coming into the Country, they have broached Opinions tending to the destruction of the relation of Subjects to their Magistrates, Wives to their Husbands, Children to their Parents, Servants to their Masters, Congregations to their Ministers, and of a people to their God.*

Answ. We were moved to come into this Country of the Lord, and the Lord did let us see, that he had a people here before we came in it: But as for broaching Opinions, We deny: but those that profess truth, and walk in it up to God, we own.

Opinions do tend to break the relation of Subjects to their Magistrates, Wives to their Husbands, Children to their Parents, Servants to their Masters, Congregations to their Ministers, and of a People to their God; But Opinions we deny, for they are without God: and there you are: and justice and purity is by us, and that we set up and own; purity and walking in the Spirit, doth make a separation from all uncleanness, and *can have no fellowship with* them who are *unfruitful workers of darkness*; but there is a separation from them; the one hath fellowship with God, and the other hath fellowship with darkness, which be unfruitful: the one is separated to God, the other is separated from God. Rom. 1. 2.

Object, *Have drawn much people after them, many Women, Men, Women, and little Children, as their meetings, are strangely wrought upon in their bodies, and brought to fall down at the mouth, roar, and swell in their bellies.*

Answ

Answ. The meetings of the people of God, were ever strange
1 Pet. 4. 12. to the world, for it was as though some strange thing had hap-
Psal. 71. 7. pened to the Saints: as ye read in the Scripture, which shew
ye are in the same generation, wondring and stranging at the
work of the Lord, despising and casting scandals, slander,
and false reports upon them: and where the works of God are
Act. 13. 41. now, they think them strange things now, as was then who
are alive in the flesh. It would be a strange thing to see one
now fall down, as *Paul* fell down and trembled, and as *Da-*
niel fell down and trembled; and to see one as *Habakkuk his*
Jon. 10. 9. *belly to tremble, and his lips to quiver* and as *David* to *ly*
roaring all the day long, who cryed *His sight was grown dim,*
Hab. 3. 16. *and his flesh failed of fatness*, and till he could *number his bones*
and to see one as *Isaiah*, to *rent his garment and his mantle* and
pluck his hair off his head and off his beard, and sit down astoni-
shed, and would it not be strange to see such an Assembly as
Isa. 66. 5. came to *Isaiah*, *which had all trembling hearts? Hear the Word*
of the Lord all ye that tremble at his Word Work out your sal-
vation with fear and trembling; Before their faces the people
shall be much pained: all faces shall gather blackness. The Pro-
Joel 2. 6. phets and Ministers of God have all one Spirit of measuring to
measure; and did encourage those that did tremble; wherein it
shews that you have not the same Spirit, but seek to persecute,
and fix scandals, and accuse them falsly. The Ministery of truth
ever drew from all the Ministery of the world, and from un-
der all the lawes of the world, up to God, and from all the
Gods of the earth; and then they witnessed that the Lord was
their Lawgiver, the Lord was their King, the Lord was their
Judge.

Ob. Geo. Fox *professed and avowed that he was equal with God.*

Answ. It was not so spoken, as *George Fox* was equal with God
but the Father and the Son is one: *I and my Father are one*, and
Joh. 14. 9. 16 where the same is revealed, this is witnessed: but where the
same is not made manifest and revealed, Christ is persecuted
Phil. 6. 7. for the world knows him not. *Let the same minde be in you*
that was also in Christ Jesus, who being in the forme of God,
thought it not robbery to be equall with God, and yet made him-
self

Heb. 11. 7.
Jude. 1.
John. 1. 1.
1 Cor. 15. 47. 48.
1. Joh. 3. 7.
1 Cor. 6. 3.
Mat. 12. 20.
Mat. 5. 13. 14.
1 Cor. 11. 3.
Mark. 13. 11.
Heb. 8. 11.
Isa. 51. 20.

Saints, without are many Christ; *Lo here, and lo there*: but

have

have true judgment, and did examine merit, nor perceive as you do: but it is that souls may grow forth their folly.

Object. *He said he was the way, the truth, the life.*

Answ. The old man cannot endure to hear the voice that speak which is Christ, and Christ is the way and truth and life to you, must not he say, *I am the way, the truth, and the life?* John 14. 6. Now if Antichrist speak, he is owned of the world, for he cannot witness it; while the old man reigns, the voice of God is not known, nor Christ himself so speak in man, but Christ's sheep know his voice. John 10. 4.

Object. *He said, whosoever took a place of Scripture, and made a Sermon of it or from it, from Christ, and his preaching was Conjuration.*

Ans. He that puts the Letter for the light, when the Letter saith Christ is the light, he is blinde: and they that say the Letter and the Spirit are inseparable, (when the Spirit saith the Letter is dead, and killeth, and all that do study to raise up living things out of a dead, to raise the Spirit out of the Letter) are Conjurers, and draw, pray and reason, and so all speak a divination of their own brain: they are Conjurers and Diviners, and their teaching is from Conjuration, which is not spoken from the mouth of the Lord, and the Lord is against all such, and who are of God are against all such: for that Doctrine doth not gather the people to Christ, but is in the contrary of God, but is a doctrine of the Devil, and draws people from God, but in that spoken from the Lord, the Lord turns people from their wickedness, but that is not from which God hath not spoken, and that assembly is not to wait for the Lord, for the Lord is coming to teach his people himself by his Spirit. Jer. 23. 16. Jer. 27. 9. 10. Heb. 8. 11.

Object. George Fox said, *the Scripture was carnal.*

Ans. The Letter of the Scripture is carnal, and the Letter is death, and *killeth, but the Spirit giveth life,* which they that gave forth the Scriptures, and that [illegible] nal and not carnal, for the Jews which [illegible] cified Jesus Christ the substance: and so do you now which have the letter and not the Substance, there were Ministers of

the Letter there, and Mistery of the Spirit, so there is now the same Christ being made manifest, is unto us the world; for the *whole world lyeth in wickednes*, and Christ Jesus is a Mystery to the world, and is hid though you may professe him, because the Letter speaketh of him; but ye perceive him where he is made manifest, and where he is made manifest the works of the devil are destroyed, and there he speaks and is King, and *is the Way, and is the truth, and is the life, and he that hath the Son hath life and he that hath not Son hath not life*, and that hath the same spirit that raised up Jesus Christ is one with God; and the Scripture saith, that God would walk in man as he walked in Christ, which is the mystery, hath passed before, so the same Spirit takes upon it the same seed and in the same where it is made manifest: according to the flesh I am the son of *Abraham*, according to the Spirit the Son of God saith Christ. All the plotting of the Priests is, and ever was against Christ where he is made manifest, *and the Beast shall make war with the Saints, and with the Lamb*; but the Lamb shall get the victory; praises, praises be to our God for ever, for evermore.

Col. 1. 27.
1 John 3. 8.
1 Joh. 5. 12.
Rom. 8, 11.
1 Cor. 6. 27.
2 Cor. 6. 16.
Col. 1. 29.
Heb. 2. 16.

Object. Richard Hubberthorn *saith, that Christs coming in the flesh was a figure.*

Answ. Christ in his people is the substance of all figures, types and shadows, in filling them in them and setting them free from them. But as he is held forth in the Scripture Letter without them, and in the flesh without them, he is their example or figure, which is both one, that the same things might be fulfilled in them, that was in Christ Jesus: *for even hereunto were ye called because Christ hath suffered for us, leaving us an example that we should follow his steps: forasmuch as Christ hath suffered for us in the flesh, arm your selves likewise with the same mind*, Christ was our example in suffering and in holiness, and as he which hath called you is holy, so be ye holy in all manner of conversation, because it is written, *Be ye holy as I am holy*, he is our example in humility: *I have given you an example (saith Christ) that ye should do even as I have done unto you*: And *as he is so are we in this world: He is our forerunner, Captain of our salvation,*

1 Pet. 2. 21.
1 Pet. 4. 1.
1 Pet. 1. 15.
John 13. 15.

and in all things our example. *As they have done unto me, so shall* Tit. 16. *they do unto you.* But all they who have not Christ dwelling in them, go about to persecute him in all them in whom he is made manifest, they neither follow him as an example themselves, nor suffer others to follow him as an example and walk in the same steps: but deny him both as the substance and example, of his people: but they who are taught of him do confesse him both as he is the substance of all things, and their example in all things: for *without me ye can do nothing*, saith Christ: and I (Paul) I witnesse it.

And as for *James Milner*, though his mind did run out from his condition, and from minding that light of God which is in him, whereby the world take occasion to speak against the Truth, and many friends stumble at it: yet there is a pure seed in him.

Object. Leonard Fell *said that Christ had no body but his Church.*

Answ. *There is one body and one Spirit, even as ye are called* Eph. 4. 4. *into one hope of your calling: and Christ Jesus is the head of the* Col. 1. 18. *Body the Church*, and ye are made free from sin by the body of 2 Cor. 5. 19. Christ: and Christ came to *redeem his Church: God was in Christ* Col. 1. 24. *reconciling the world to himself*, for his bodies sake, which is Eph. 5. 30. his Church. *For we are members of his Body, of his flesh, and of* 32. *his bones: this is a great Mystery, but I speak concerning Christ* Eph. 22. 23. *and his Church. And hath put all things under his feet, and gave him to be the head over all things to the Church, which is his body, The fulnesse of him that filleth all in all, in whom also we are builded up together, for an habitation of God through the Spirit.*

More Objections against George Fox

charged upon him, by the Contrivers of the foresaid Petition; and Answered by him, as followeth.

Object. 1. THat *he did affirm that he had the Divinity of Jesus Christ in him.*

Answ. For the word *essential*, it is an expression of their own: but that the Saints are the *Temples of God*, and God doth *dwell in them*, that the Scriptures do witnesse: and if God dwell in them, then the Divinity dwels in them: and the Scripture saith *Ye shall be partakers of the Divine nature*: and this I witnesse: but what this is not, they cannot witnesse it.

2 Cor. 6. 1. Eph. 4. 6. 2 Pet. 1. 4.

Object. 2. *That both Baptisme and the Lords Supper are unlawfull.*

Answ. As for that word *unlawfull*, it was not spoken by me: but, the Baptisme of Infants I deny, and there is no Scripture that speaks of a Sacrament, but that Baptisme that is into Christ, with *one Spirit into one body*: that I confesse according to Scripture: and the Lords Supper I confesse, and that the bread the Saints break is body of Christ: and that cup which they drink is the blood of Christ, this I witnesse.

Gal. 3. 27. Ioh. 6. 53. 55

Object. 3. *He did dissuade men from reading the Scriptures, telling them that it is carnal.*

Answ. For dissuading men from reading the Scriptures, that is false, for they were given to be read as they are, but not to make a Trade upon: the *Letter* is carnall, and *killeth*: but that which gave it forth is spiritual, eternall, and giveth life: and this I witnesse.

1 Cor. 2. 10. 16.

Object. 4. *That he was equall with God.*

Answ. That was not so spoken: but that *He that sanctifieth, and they that are sanctified, are of one*, and the Saints are

Heb. 2. 11.

all

Eph. 5. 30. this the Scripture doth witness: And *ye are the Sons of God*, and the Father and the Son are one, and the Saints are one in *the Lord, are one Spirit, and they that are joyned to an harlot are one flesh.*

Object. *That God tempts the devil.*

Answ. That is false, and was never spoken by me; God is pure.

Object. *That the Scriptures are Antichrist.*

Answ. That is false, but that they which profess the Scriptures, and live not in the life and power of them, as they did that gave them forth, that I witness to be Antichrist.

Object. *That he was the Judge of the world.*

Answ. That *the Saints shall judge the world*, the Scriptures witness it, whereof I am one, and I witness the Scripture ful-
Cor. 6. 2, 3. filled.

Object. *That he was an upright one Christ.*

Answ. Those were not so spoken by me, but that *as he is, so are we in this present world*: That the Saints are made *the*
1 Joh. 4. 17. 2 Cor. 5. 21. *righteousness of God*: That the Saints are one in the Father and the Son, that *we shall be like him*, 1 John 3. 2. and that all
Joh. 17. 21. 22. teaching which is given forth by Christ, is to bring the Saints
Eph. 4. 11. 22. 13. to perfection, even *to the measure of the stature of the fulness of Christ*: This the Scripture doth witness, and this I witness. Whom Christ dwells, must not he speak in his Temple?

Queries

Queries propounded to *George Fox*. by some of the Contrivers of the Petition, and by him Answered.

Query. *WHether there be one individual God distinguished into, the Father, Son, and Holy Ghost, or not?*

Answ. Herein thou mightst know, whether God be individual, yea or no, which is but a baste minde; for beasts shun the witness in the: If thou wouldst know that, but the Heathen know not God, and all that know him not, are Heathen living in the wicked imaginations of their own hearts, and that is thy condition: For *God is a Spirit*, and none know him but the Son, and he to whom the Son revealeth: the Son and the Word is one. *He that hath eares to hear, let him hear what the Spirit saith*, for thou, natural man, thou knowest not the things of God.

Qu. *Whether a believer be justified by Christ, or his righteousness imputed, yea, or no?*

Answ. *He that believeth is born of God*; and he that is born of God, is justified by Christ alone without imputation.

Qu. *Whether he that believeth that Christ hath taken away his sin, is clean without sin in this life, as Christ himself, or not?*

Answ. He that believeth is born of God, and *he that is born of God sinneth not, neither can he sin, because his seed remaineth in him, as he is so are we in this present evil world.*

Qu. *Whether a Believer be without all sin in this life, or not?*

Answ. Christ being made manifest, is made manifest to take away sin, and in him is no sin at all; *he that abideth in him, sinneth not; he that sins is of the Devil, and hath not seen him, nor*

Queries, read those things in your selves, whether ye be the children of God, or the Children of the Devil; and whether ye walk

Qu. Whether [illegible] holy and good or no?

Answ. A good tree cannot bring forth evil fruit; *and if the root be holy, the branches will be holy also*; and *every one that doth righteousness is righteous*, even as he is righteous. But as for that person, it is a blind mind in thee that ask'st thou knowst not what; for *God is no respecter of persons*: he that respecteth persons commits sin, and he that commits sin [illegible] against the Law [illegible]

[illegible] *perfectly just, perfectly holy, completely glorious in the life, and are not capable of any addition after they are in the state and life of righteousness.*

[illegible] thou knowst not what a sin it is, thou wouldst know a change, for they passed through death to life, but they are yet alive to sin, and dead to righteousness, [illegible] be not so; but he that is dead to sin is alive to righteousness, and lives in God, and God in him.

[illegible] *ousness*, and he saith, *Be ye holy, as I am holy*. [illegible] *be mocked*. Thou may'st perceive [illegible] perfectly holy is perfect, just, where sin is revealed, there needs no addition; for *the way of God is perfect*.

Qu. *Whether the two Sacraments, Baptism and the breaking of Bread, [illegible]*

Answ. Thou is not [illegible] Sacraments, which there is no Scripture for: thou asketh a question, which is an addition to the Scripture; and thou that doest add, the plagues of God are added to thee. Who come into the true Church, are *Baptized with the Holy Ghost and with fire*, but as for sprinkling infants, there is no Scripture for it, [illegible]

in the true Church of God [illegible] Sion, the Church which the Saints build upon Christ, the Rock which the Gates of Hell shall not prevail against, it is the Body of Christ, it is the bread of life. The Church is not the Steeple-house, but the Church is in God, and those that eat the bread of life, live for ever; the Church is in God, and the bread of life is there, and it shall continue for ever.

Qu. *Whether Christ in the flesh be a figure or not; and if a figure, how and in what?*

Answ. Christ is the substance of all figures; and his flesh is a figure; for every one passeth through the same way as he did, who comes to know Christ in the flesh: *there must be a suffering with him, before there be a reigning with him.* Christ is an example for all to walk after; and if thou knowest what an example is, thou wouldst know what a figure is, to come up to the same rule.

Qu. *Whether there be any Heaven or Hell for the Elect or Reprobate after death, but in ones in this life or not?*

Answ. There is no knowledge of Heaven or Hell; but through death *the wicked shall be turned into hell, and all them that forget God,* there is but conquered; there is a hell, thou shalt finde it: Heaven is Gods Throne; and Heavenly notions within shall be shaken: for God is pure, and nothing that is unclean shall stand before him; and he hath said he will dwell in them.

Qu. *Whether the Miniſtration of the Miniſtery by man is to continue till the end, or not?*

Answ. The Miniſtry of the world is the Miniſtry of man, and doth not lead to an end, but keeps in time, and that muſt change and end; for it is not of God. The Miniſtery of God is to draw people up to himself; but that is *not of man, nor by man, nor according to man:* Paul was *made a Miniſter according to the will of God,* who had not received it of man, neither was taught him of man, and was a Miniſter of the Spirit: but the Miniſters of the world receive their learning at *Oxford* and *Cambridge*, and are taught of man, and ſtand a diviſion of their own brain, which is ſtriving, and beguiſh the people with those things which are carnal: as, to ſprinkle Infants, and all

things of the Sanctuary, which they call the Priests Duty, and so forbidding they are the Ministers of Christ, and do those things which he forbids; as to have a child sprinkled in the assemblies, the uppermost room at feasts, the greeting salutations, and to be called of men Masters, and with persons to make long prayers, which Christ forbids, and professeth and say, they are the Ministers of Christ: wherein they shew themselves to be Antichrists. And see if thou do not uphold these Antichrists, and say they are the Ministers of Christ.

Quest. Whether the unlearned, I mean the Scriptures, be the power of God unto Salvation, or only such that believe, or not?

Answ. The Apostle Paul declareth the power of God, not the Scriptures unto the Salvation; but he that doth believe hath the life of them. Who is born of God, sinneth not, dyeth to sin as it is written, he that believeth is born of God, and he that is born of God hath the witness in himself, that God is the cause of man's Salvation, and not the Scriptures nor the Letter.

James Naylers Answer, and Declaration, touching some things charged upon him, by the men aforesaid.

HAving heard of divers things laid upon me by some of the Priests in their high station, though I stand not only to the Law in such things, yet will my [illegible] to the words thereof, and by which [illegible] reports of [illegible] things they [illegible] my [illegible] as is recorded in [illegible] Concerning [illegible] Christ, [illegible]

Rev. 19.

1 Joh. 1. 2, 3. 4, 5.

Joh. 1. 14.

Eph. 1. 20.

Joh. 8. 12.

2 Thess. 2. 8.

1 Cor. 3. 16, 17.

2 Cor. 5. 18, 19.

Col. 3. 10.

2 Pet. 1. 20, 21.

Rev. 22. 18.

2 Tim. 3. 16, 17.

1 Cor. 2. 14, 15.

D 2 the

Act. 2. 3. *the answer of a good conscience towards God, by the resurrection of*
Jesus Christ; without which no other Baptism can save us,
Gal. 3. 27. they being but figures or shadows of the true Baptism of Christ,
which is the substance, whereby we are baptized into his death, and
those that are baptized into Christ have put on Christ.

4. Concerning the Lords Supper: The true Supper of the
Mat. 26. 26. Lord is the spiritual eating and drinking of the flesh and blood
28. of Christ spiritually; which the Spirituall man only eateth,
John 6. 51. and is thereby nourished up unto eternall life: without which
53, 54, 55; eating there can be no life in creature, profess what you
56. will; and all who eat of this bread, and drink of this cup
1 Cor. 11. have reall communion in Christ the head, and also one with
24. 25. another, as members; and are of one heart, and one minde,
Col. 2. 10. a compleat body in Christ. Now the world who take only
the outward signes, and are not brought in *discerning of the*
1 Cor. 11. *Lords body, eat & drink damnation to themselves*, become *guilty*
27, 28, 29, *of the body and blood of Christ*; and call this a Communion,
but lives in envy, strife, and debate, fighting, and going to Law
one with another, for earthly things.

5. Concerning the Resurrection: That all shall arise to give
John 5. 29. an account and *receive* at the last day *according to their works,*
1 Cor. 15. *whether good or evill.* These bodies that are dust shall turn to
38. dust, *but God shall give a body as pleaseth him; that which is*
1 Cor. 15. *sown in corruption, shall be raised in incorruption; it is sown a*
42, 43, 44. *naturall body, it is raised a spirituall body; and as we have borne*
Rev. 2. 6. *the image of the earthly, so we shall bear the image of the*
heavenly: but *flesh and blood cannot inherit the Kingdom of hea-*
1 Cor. 15. *ven; neither doth corruption inherit incorruption; for we*
20. *must be changed.* But they who cannot witnesse the first Resur-
rection within themselves, know nothing of the second, but by
1 Cor. 15. hearsay; and therefore, say some of your Teachers, that Christ
47. is in Heaven with a carnal body. Now that Christ who is the
first fruits, should be in Heaven with a carnall body, and the
Saints with a spirituall body, is not proportionable.

6. Concerning Magistracy: It is an Ordinance of God, Or-
dained *for the punishment of evil doers, and an encouragement*
for them that do well; Where Justice and righteousness is the
head,

land, and abide with out partiality, that Lords is kept in peace, and those that judge for the Lord. I honour as my own life, not with a flattering honour, putting off hats and bowing of the knee, which is the honour of the world, *having men's persons in admiration because of advantage*, for self ends: but from my heart, for conscience sake, as to the power which is of God, not to mens persons, for the Scripture saith, he that respects persons commits sin, and is convinced of the Law as a transgressor; and the Apostle *James* commands the Saints, *not to have the faith of our Lord Jesus Christ, the Lord of glory, with respect of persons*, for saith he, *such are partial in themselves, and become Judges of evil thoughts*: And saith *Paul*, *Let every soul be subject to the higher power*, for saith he, *there is no power but of God: the powers that be are ordained of God*: and that *whosoever resisteth the power, resisteth the Ordinance of God*: and saith *he that would be subject, for conscience sake*: and therefore though the Prophets were often sent by the Lord, to pronounce judgement against unjust men, who had the power committed to them, and did not judge for God, but for self-ends; yet they never attempted any violence against them but used all means to perswade them to *love mercy, do justice, and walk humbly with God*, that they might be established, and the wrath of God turned from them, for those that be of God, cannot rejoice in the sufferings of any, but would have all to turn, and find mercy.

7 Concerning the Ministery: The true Ministers of Jesus Christ have always been, and are still such as come not by the will of man, but by the will of God, neither are they fitted for the work by any thing of man, but by God alone: for the true Ministry is the gift of Jesus Christ, and needs no addition of humane help and learning, but as the work is spiritual, and of the Lord so they are spiritually fitted only by the Lord, and therefore he chused Herdsmen, Fishermen, and Plowmen, and such like; and as he gave them an immediate Call, without the leave of men, so he fitted them immediately, without the help of man: and as they *received* the gift freely, so they were to *give freely*. And when ever they found any of the false Ministery, that taught for hire, cryed out against them, and pronounced woes against

Jude 16.

Jam. 2. 1.

Jam. 2. 1, 3, 4.

Rom. 13. 1, 2.

Rom. 13.

Hosea 5. 1.

Mica 6. 8.

2 Pet. 1. 21. Eph. 4. 7, 11.

1 Cor. 12. 7. 1 Pet. 4. 10, 11.

Mat. 10. 8.

Acts 8. 20.

Ezek. 10. 13.

Prov. 2. 10.

Jer. 5 30, 31.

Jer. 6. 13.

Jer. 36. 1 and 4.

2 Pet. 2. 1.

2 Pet. 2. 14.

Rom. 13.

Cor. 11. 15

Jude 11.

Cor. 2. 16. 7. 18.

Cor. 4. 11.

John 2. 3.

Eph. 5. 6.

Joh. 9. 10.

John 2. 10.

1 Pet. 4.

11.

Jer. 5. 7.

Gal. 5. 21.

Divers

Divers particulars of the perſecutions of *James Nayler*, by the Prieſts of *Weſtmerland*.

James being at a meeting at *Edward Briggs* houſe on the firſt day, where many people met, he was deſired by divers friends to meet the day following at Widow *Cocks* houſe, about a mile from *Kendal*, whereof the prieſts having notice, raiſed the Town of *Kendal* againſt him; but being long in gathering together, the meeting was done; but ſpace being out upon the Steeple top, and other places notice was given what way *James* paſſed from thence: and coming down towards *Kendal*, two Prieſts, being accompanied with a Juſtice of peace, and ſome other Magiſtrates of the Town, with an exceeding great multitude of people following them, met him, ſaying, *Nayler, I have a meſſage from the Lord Jeſus Chriſt to thee, but this there is not a convenient place.* To which *James* anſwered, *The Lord Jeſus Chriſt is no reſpecter of places.* The meſſage that he had to declare, was this: *I conjure thee that thou tell me by what power thou inflicteſt ſuch puniſhments upon the bodies of creatures, James* anſwered, *Doſt thou remember who it was that did adjure Chriſt to tell if he were the Son of God, and aſked by what authority he did thoſe things?* for *James* ſaw him to be one of that generation. But the Prieſt ſtill conjuring him to tell by what power he did it, *James* anſwered, *Doſt thou acknowledge it to be done by a power?* Yea (ſaith he) *I have the Spirit of God, and thereby I know it is done by a power. James* ſaid, *If thou have the Spirit of God as thou ſayeſt thou haſt, then thou canſt tell by what power it is done.* The Prieſt ſaid, *Where God comes,*

on A

He comes to redeem the souls.

But after much jangling, the Priest began to accuse him before the Justices and Magistrates of many things; As *that he taught people to turn their Bibles, Children to disobey their Parents, Wives their Husbands, People to disobey their Magistrates, and such like accusations.* To which *James* answered, *Thou art a false accuser, prove one of these things if thou canst here, before the Magistrates.* But not being able to prove any one, he began to accuse *James* for holding out a light that doth convince of sin, *which*, saith the Priest, *all have not.* To which *James* said, *Put out unto all this great multitude that dare say he hath it not.* Saith the Priest, *These are all Christians, but if a Turk or Indian were here, he would deny it.* *James* said, *Thou goest far for a proof; but if a Turk were here, he would witness against thee.*

The people beginning to fight, the Priest turned away, saying, *There will be disturbance.* Said *James*, *These are thy Christians, and this is the fruits of thy Ministry.* But the Justice with some other, did endeavour to keep the rude people off him, so that they could not come to their purpose there; but he being to passe over the Bridge, and through the Town, they that were of the Priests party ran before, intending they would throw him off the Bridge into the water, but coming thither, and seeing their purpose, he was encouraged in his God, who gave him assurance of protection, and did wonderfully keep him, and those that were with him; for when he came unto the Bridge, the word of the Lord came unto him, and he was made to cry out against their rage, and the power of the Lord was with him, so that he received no harm, though he was made to speak all along, and in the Market place, and till he came out of the Town. But the raging people continued shouting, crying, and throwing of stones at him a quarter of a mile out of the Town; But such was the power of the Lord, that neither he nor any with him received any harm. The work was wonderful, and we were brought much to admire it, and praise the Lord, who is blessed for ever and ever.

Ano-

Another time *James* being desired of many Christian friends to be at a meeting at *Orton*, there to wait upon the Lord for what he would make known to his people, did accordingly; and many friends and brethren accompanied him; but the Priests having intelligence some days before, five of them were gathered together, and many people from all quarters. A friend in the Town desired *James* to come to his house; and being come into his house, a message was sent from the Priests, desiring him to come into the field, under pretence for a more convenient place for the great multitude. To which *James* answered, *It is my desire that all may be edified*: and comming into the field, the Priests came with a great multitude, and asked him by what authority he came thither, and had gathered together so many people to break the peace; and tempting him, said, *Wilt thou be bound that none here shall break the Peace*? To which *James* answered, *We come not hither to create offences, but if any break the Law, let him suffer by the Law*: or he perceived they intended violence, as it appeared at erwards.

But seeing they could not prevail in that, another of them desired him to go into the Church, as he called it, tempted him, saying, *The people may all sit and hear better*: But *James* perceiving their deceit, said, *All places were alike to him: he would abide in the field*. Whereupon they pulled out an Ordinance of Parliament, forbidding any to speak, but such as were authorized to speak either in Church or Chappel, or any publick place; and bade him speak at his peril, as he would answer the contempt of it. To which he answered, saying, *This is not a publick place*. Nay said one of the Priests, *Is not this a publick place, the Town field*? and charged the Constable of the Town to do his office, and examined his authority: *James* answered, *Those that are sent to declare the things of God, have not their authority from men*. But they bid him prove that. He said, *Paul received not his commission from man, nor by man*. To which one of them answered, *That was the Gospel, but they would prove that Paul had a Commission to preach*: and shortly after he named that place in *Actions*, 13. how the Holy Ghost said, *Separate me Barnabas and Paul, and when the Apostles laid their hands upon*

 them

them, which, said one of them, *Was the having us of hands of the Presbytery*; But when he had found that place, *James* asked him if that was *Pauls* call to the Ministry (three times) but he answered nothing. Then said *James*, *If that was his call he had preached long without a call before that*; and instanced to prove it, *Gal.* 1.

Whereupon that business ended; But another Priest stood up, and said, *Thou oughtest to give an account of thy Faith to every one that asketh*; whereupon he asked divers questions: whereunto *James* answered, insomuch that some that stood by, cryed out, *Answer not all, but ask him some*. A while after *James* asked him *how he would prove himself a Minister of the Gospel, and live upon Tithes?* To which he would not answer. Then said *James*, *Neither will I answer thee if thou ask me twenty more.*

The next question he asked was, *Whether Christ was ascended or no?* but *James* said, *I will not answer thee.* Whereupon he cryed out to the people and said, *he denies the humanity of Christ*, and made a great outcry among the people of it. But the people cryed out, saying, *Let us hear him; you have often told us many thing against him: let him speak, and then if he speak not truth, you may then reprove him. James* hearing the desire of the people, began to speak, and the people gave audience, and were very silent. But beginning to hold out Christ alone to be the Teacher of his people in spirit and truth, one of the Priests cryed out, *I cannot endure to hear this Seducer any longer.* Upon which *James* said, *Prove me a Seducer before all this people, or else thou art a false Accuser.* But he had not one word to say against any thing that he had spoken: But said, *If thou wilt not answer me that Question I asked thee, I will call thee a Seducer as long as I live.*

Whereupon seeing there could be no peace there, nor liberty to speake, they desired *James* to goe into the house, and they kept close about him, to keep him from violence of some that came along with the Priest, but they raged so, that he and other friends received stripes, & with much ado got to the house: But the raging *Sodomites* waited about the door to do mischief, and

and kept shouting about the house all the while he was speaking, but the house being filled with people, they could not come to their purpose: and the Lord so ordered it in the Evening, we came away without any more harm: but not long after, there came some of the Priests party about the house, and asked if *Naylor* was gone: and when they heard he was gone, they said, *He may thank God of that.* Thus by the wisedom of God he escaped their violence at that time.

But the Priests missing of their purpose there, the next first day after, they prepared their Sermons suitable to what they intended, possessing the people that he was a blasphemer, and denied the Resurrection, and the Humanity of Christ, and all Authority: and that the Parliament had opened a gap for blasphemy, and as it was said by some of their Hearers, they did God good service that would knock him down. Thus having stirred up the rude sort, the next day they prevailed with one called a Justice of Peace: the Priests got him to come twelve miles from his own house: he was one, as some say, that had been in actual arms against the Parliament, for bringing in of the *Scots*: and having armed a great multitude against the next morning, they came very early to the house where he was, where many Christian friends would have met that day, and asked for *Naylor*, threatning to knock out his brains against the stones in the wall, and that they would pull down the house, if he would not come out: though the door was never shut against them. But some of them came into the house, and commanded him to come forth, under pretence to dispute with the Priest. But *James* seeing what they intended, answered, *You did not use me so civilly the last time I was amongst you, but if any have a mind they may come in, the doors are open.* Which answer they told the Priests, whereupon they rushed violently in, and took him by the throat, haled him out of the door into a field, where was a man whom they called a Justice, and with a Pitchfork struck of his Hat, and commanded him to answer to such Questions as the Priests would ask him. Whereupon the Priest began to ask many Questions, as concerning the Resurrection, the Humanity of Christ, the Scriptures, and divers other Que-

ſtions, as th: Sacrament, and ſuch like, to which he anſwered, and proved by Scripture. But at laſt being asked if Chriſt was in him, he ſaid, *he witneſſed him in him in meaſure.* The Prieſt asked, *if Chriſt was in him as man. Iames* ſaid, *Chriſt is not divided*; But he urged him to tel whether Chriſt as man was in him or no. He anſwered, *Chriſt is not divided; for if he be, he is no more Chriſt: but I witneſſe that Chriſt is in me, who is God and man in meaſure.* But the Prieſt ſaid, *Chriſt is in Heaven with a carnal body.* To which ſaid *Iames*, *Chriſt filleth Heaven and Earth, and is not carnal but ſpiritual: for if Chriſt be in Heaven with a carnal body, and the Saints with a ſpiritual body, that is not proportionable; neither was that a carnal body which came in among the Diſciples, the doors being ſhut: for Chriſt is a Myſtery, and thou knoweſt him not.*

Then after much jangling and temp'ing, the Prieſt not having got the advantage he waited for, he cryed out unto the people not to receive him into their houſes: and alledged that in the ſecond Epiſtle of *Iohn* v. 10. Now how ſuitable that place was for his purpoſe, all people may ſee, who have eyes: for there they are forbidden to receive any into their houſes, but ſuch who *abide in the Doctrine of Chriſt, and confeſſe themſelves that they had both the Father and the Son, and preach that Doctrine.* But the Prieſts ſay that is blaſphemy.

Then the Prieſt turned away from him: upon which the armed multitude began to be violent againſt divers friends that were there. *Iames* hearing friends cry out, ſaid to the Juſtice, *You will ſurely ſet us peaceably into the houſe again*: but ſeeing him to go away, and leave them in the hands of the rude multitude, he gave himſelf up, ſaying, *The will of the Lord be done.*

Vpon which the Juſtice turned again, ſaying, *We will ſee him in the houſe again*: and going towards the houſe many friends kept cloſe about *Iames*, expoſing their own bodies to the danger of their weapons, to ſave him harmleſſe; and ſo with much ado we got into the houſe, not receiving much harm. Which being done, and as *Iames* was praying the Lord for his wondrous deliverance from their malicious intents, ſome heard them ſay, *If we let him go thus, all people will run after him*, Whereupon

they

they agreed that he should be brought before the Justice again, and came with violence, and hisled him out again. Then the Justice and the Priest getting a horseback, they caused him to run after them to an Alehouse on the other side the water, where they went in, not suffering one friend to go in with *James*; and when he came before the Justice he told him, if he would not put off his hat, he would send him to prison, and also because he honored him; for the Justice said, *My Commission runs Ye.* To which *James* answered, *I do it not in contempt, for I own Authority, and honor it according to the Scriptures: But I find none such honor commanded in Scripture, but forbidden.* Then they concluded to commit him for that, and also as a wandering person, and said none there knew him whence he came; for those who knew him were kept out. Then said he to *Arthur Scaife, Thou knewest me: I was in the Army with thee eight or nine years, It is no matter,* said the Justice, *thou art no Souldier now.*

Then they writ a *Mittimus* to send him to prison, and carried him to *Kirkby Steven* that night, and shut him up in a Chamber, and set a guard upon him; but divers of our friends following into the Town, where a great multitude was gathered together for meeting, then did the people come from the Steeple-house, where another had been preaching: for divers of the Priests were gathered together that day: some preaching, some plotting, and some persecuting. *Iezabels* fast was a preparation for *Naboths* death. But friends not being suffered to go into the house where *James* was, they abode in the streets: and some of them being moved to speak to the people, the Priests perceiving the people to give audience to what was spoken, made complaint: Whereupon some were sent forth, and with violence fetched in one *Francis Howgill* a friend, who was speaking to the people, and brought him into the high Priests hall, where were five Priests assembled, with many other of their party, but not one friend. And bringing him before the Justice, he was commanded to put off his hat. He answered, *I know no such Law.* The Priest said, *He will tread both Ministery and Magistracy under his feet.* He said, *Thou art a false Accuser, prove wherein.* But one that stood by took

took off his hat, and cast it into the fire. Then said the Justice *What is this thou speakest against the Ministers?* He answered, *What hast thou to accuse me of?* Whereupon one affirmed that he said, *All the Ministers that preach for hire, and in Steeple-houses, were enemies, and liars against Jesus Christ, and no Ministers of Jesus Christ.* Upon that the Justice said, *Thou speakest against the Law; for the Law gives them their maintenance.* He said, *I meddle not with the Law, but with their practise.* Then said *Francis* to the Priest, *Didst thou ever know a Minister of Jesus Christ that was a persecutor, or did labour to imprison any?* And after some more discourse, he said to the Priest, *I have seen a great deal of tyranny and persecution in this days actions.* Then said the Justice to the people, *Take notice, he saith the Law is all by a tyranny and persecution.* To which the people assented. Then said *Francis*, *Then must give out to the people what thou wilt, but I speak not of the Law, but of your actions.* Upon that, he was sent to prison, a guard of eight men were set over them, who spent the night in drinking, swearing, and filthy and unclean talking: and the more they were desired by the people to take heed of sin, the more filthy they did appear: but these were the fittest instruments to act the Priests intentions, being members of their Churches. The next day they were guarded to *Appleby*: but some friends following, could not be suffered to pass on the streets that way, so great was their envy against all that set their face that way. And the Prisoners being brought thither, much means was used that none should come at them, but such as was sent to tempt them. There they were kept until the Sessions, in which time they sent up and down the country to seek for any who would witness any thing against them, and improved their utmost interest for their advantage. A Jury was chosen, divers of them were resolved on the business, so that it was told the Prisoners what would become of them before the day of examination came; and it was accordingly: For the day came, and judgment passed: but the Prisoners never saw their Accusers, nor know who they are, but against that day, the Priests had prepared three large Petitions, stuft with most filthy untruths and slanders, raised out of the bottomless pit;

accor-

pit: but not one of them proveth, though one of the Justices said to them, *It is for they should be proved*, neither was there any thing in them, which they could charge upon the Prisoners, save onely what the power of the Lord had manifested at their meetings, in shaking proud flesh, and pouring out his spirit upon many, especially, as they said, upon little Children; which the Priests concluded was Sorcery and Witchery, and of the Devil: hereby declaring themselves to be of that generation who *called the good man of the house Belzebub*; and if they should not do the same to them of his household, the words of Christ could not be fulfilled.

Likewise they had gathered up all reports, true or false of things done by many that the Prisoners had not seen the face of, nor ever knew; thinking thereby to make them odious to the people. They also brought two Priests out of *Lancashire*, to swear things that another man had spoken in the presence of four Justices of the peace, and for which the man had been tryed and cleared: And these they brought, thinking to *adde afflictions to the Prisoners bonds*. But he is kept in great peace and joy, having not any comfort from man, but from God, who hath appeared to him in this condition, and hath given him assurance of his love, in whom he rests. To whom be praise, honour and glory, for ever. Amen.

The

The Examination of *James Nayler*, upon an Indictment of Blasphemy, at the Sessions at *Appleby*, in *January*, 1652.

Justice Pearson, *Put off your hats.*

James. I do it not in contempt of Authority, for I honor the power as it is of God, without respect of person, it being forbidden in Scripture. He that respects mens persons commits sin, and is convinced of the Law as a transgressour.

Just. Pears. That is meant of respecting persons in judgment.

Jam. If I see one in goodly apparel, and a Gold Ring, and such one in poor and vile Raiment, and say to him in fine apparel, Sit thou in a higher place then the poor I am partial, and judged of evil thoughts.

Col. Brigs. If thou wert in the Parliament house, wouldst thou put off thy hat?

Jam. If God should keep me in the same mind I am in now I should.

Col. Brigs. I knew thou wouldst contemn Authority.

Jam. I speak in the presence of God, I do not contemn Authority, but I am subject to the power, as it is of God, for Conscience sake.

Just. Pears. Now Authority commands thee to put of thy hat, What sayest thou to it?

Jam. Where God commands one thing, and man another, I am to obey God rather then men.

Col. Benson. See whether the Law commands it, or your own wills.

The Indictment was read, wherein *James* was indited for saying that *Christ was in him, and that there was but one word of God.*

Col. Brigs. Where wast thou born?

Jam. At *Ardsla*w, two miles from *Wakefield.*

Col. Brigs. How long livedst thou there?

Jam.

Iam. Until I was married, then I went unto *Wakefield* Parish.

Col. Brigs. *What Profession was thou of?*

Iam. A Husbandman.

Col. Brigs. *Wast thou a Souldier?*

Iam. Yea; I was a Souldier betwixt eight and nine years.

Col. Brigs. *Wast thou not at Burford among the Levellers?*

Iam. I was never there.

Col. Brigs. *I charge thee by the Lord that thou tell me whether thou wast or no?*

Iam. I was then in the North, and was never taxed for any Mutiny, or any other thing while I served the Parliament.

Col. Brigs. *What was the cause of thy coming into these parts?*

Iam. If I may have liberty I shall declare it. I was at the Plow, meditating on the things of God, and suddenly I heard a voice, saying unto me, *Get thee out from thy Kinred, and from thy Fathers house*: and I had a promise given in with it. Whereupon I did exceedingly rejoyce, that I had heard the voice of that God which I had professed from a Child, but had never known him.

Col. Brigs. *Didst thou hear that voice?*

Iam. Yea, I did hear it, and when I came at home, I gave up my estate, cast out my money, but not being obedient in going forth, the wrath of God was on me, so that I was made a wonder to all, and gone though I would have lived: but (after I was made willing) I began to make some preparation; as apparel, and other necessaries, not knowing whither I should go. But shortly afterward going agate-ward with a friend from my own house, having on an old Suit without any money, having neither taken leave of Wife or Children, not thinking then of any journey, as I was commanded to go into the West, not knowing whither I should go, nor what I was to do there, but when I had been there a little while, I had given me what I was to declare; and ever since I have remained, not knowing to day what I was to do to morrow.

Col. Brigs. *What was the Promise thou hadst given?*

Iam. That God would be with me: which promise I find made good every day.

Col. Brigs. *I never heard such a call as this is, in our time?*

Iam. I believe thee.

Juſt. *Pearſ. Is Chriſt in thee?*

Iam. I witneſs him in me: and if I ſhould deny him before men, he would deny me before my Father which is in heaven.

Juſt. *Pearſ. Spiritual you mean.*

Iam. Yea, Spiritual.

Juſt. *Pearſ. By faith, or how?*

Iam By faith.

Juſt. *Pearſ. What difference then between the Miniſters and you?*

Iam. The Miniſters affirm Chriſt to be in heaven with a carnal body, but I with a Spiritual body.

Juſt. *Pearſ. Which of the Miniſters ſay Chriſt is in heaven with a Carnal body?*

Iam. The Miniſter ſo called of *Kirkby Steven.*

Prieſt *Higginſon* ſtood up, and affirmed it again openly before all the Court.

Iam. If Chriſt be in heaven with a carnal body, and the Saints with a ſpiritual body, it is not proportionable; neither was that a carnal body which appeared among the Diſciples, the doors being ſhut, and appeared in divers ſhapes.

Queſt. *Was Chriſt man or no?*

Iam. Yea, he was, and *took upon him the ſeed of Abraham,* and was real fleſh and bone; but is a Myſtery not known to the carnal man; for he is begotten of the *immortal ſeed,* and thoſe that know him, know him to be ſpiritual; for it was the *Word that became fleſh, and dwelt amongſt us*: and if he had not been Spiritual, he had not wrought by Redemption.

Juſt. *Pearſ. Is Chriſt in thee as man?*

Iam. Chriſt filleth all places, and is not divided: Seperate God and man, and he is no more Chriſt.

Juſt. *Pearſ. If we ſtand to diſpute theſe things, we ſhall have the Miniſters.*

Iam. Perceiving Prieſt *Higginſon* offended, becauſe he had told of his ſaying that Chriſt was in heaven with a carnal body, *James* ſaid, *Friend I had not accuſed thee, had I not been asked what was the difference between the Miniſters and me; for I am not*

came to accuse any, for I am againſt accuſations.

Col. Brigs. Waſt thou not of a Kirkab at Sawtby?

Iam. I was a member of an Independant Church at *Weedchurch*.

Col. *Brigs. Waſt thou not excommunicated for thy blaſphemous opinions?*

Iam. I know not what they have done ſince I came forth; but before I was not to my knowledg.

Col. *Brigs.* called of Mr. *Coal*, ſaying, *Did you ere hear ſuch a call as this? did you hear it?*

Coal. *Yea, I heard part of it.*

Col. *Brigs. Didſt not thou write a paper, wherein was mentioned, that if thou thinkeſt to be ſaved by that Chriſt who dyed at Jeruſalem, thou art deceived?*

Iam. If I come to witneſs Chriſt nearer then *Jeruſalem*, I ſhall have no benefit by it: but I own no other Chriſt but that who witneſſed a good confeſſion before *Pontius Pilate*; which Chriſt I witneſs in me now.

Col. *Brigs. Will thou deny thy hand?*

Iam. I will not deny my hand, if I may ſee it; and I deſire that I may have ſo much favour, that that paper may be kept as an evidence either with or againſt me.

A large Petition being read, wherein was ſomething againſt quaking and trembling.

Juſt. *Pearſ. How comes it to paſſe that people quake and tremble?*

Iam. The Scriptures witneſs the ſame condition in the Saints formerly; as *David*, *Daniel*, *Habakkuk* and divers others.

Juſt. *Pearſ. Did they fall down?*

Iam. Yea ſome of them did ſo.

Coal. *David ſaid all his bones were broken, but they were whole.*

Iam. So are theſe now.

Coale. *Moſes trembled; for he ſaw the face of God and all Iſrael.*

Iam. Did all *Iſrael* ſee the face of God? that croſſeth the Scriptures.

Coale. *They saw his glory, I shall see the Lord with these eyes;* putting his fingers to his eye.

Jam. They must first be made spiritual: he cannot be seen with carnal eyes, for he is a Spirit, and no flesh can see God, and live.

Coale. *That light by which I am justified, is a created light.*

Jam. That light by which I am justified, is not a created light.

Coale. *That is true.*

Just. *Pearf. To the Word: What sayest thou to the Scriptures? are they the Word of God?*

Jam. They are a true Declaration of the word that was in them who spoke them forth.

Higginson. *Is there not a written Word?*

Jam. Where readest thou in the Scriptures of a written Word? The word is spiritual, not seen with carnal eye: but as for the Scriptures they are true, and I witness them true, in measure fulfilled in me, as far as I am grown up.

Just. *Pearf. Why dost thou disturb the Ministers in their publick worship?*

Jam. I have not disturbed them in their publick worships.

Just. *Pearf. Why dost thou speak against Tithes, which are allowed by the States?*

Jam. I meddle not with the States: I speak against them that are hirelings, as they are hirelings: those that are sent of Christ, never took Tithes, nor never sued any for wages.

Just. *Pearf. Dost thou think we are so beggarly as the Heathens, that we cannot afford our Ministers maintenance? We give them it freely.*

Jam. They are the Ministers of Christ, who abide in the Doctrine of Christ.

Just. *Pearf. But who shall judge? how shall we know them?*

Jam. By their fruits you shall know them: they that abide not in the Doctrine of Christ, make it appear they are not the Ministers of Christ.

Just. *Pearf. That is true.*

Accusations against *Jo. Lawson*, by him answered.

THat *Joh. Lawson* of *Lancaster* did affirm, *December* the fourth, 1652.

Object. *That he was dead, and rose again.*

Answ. Thou art a witness against him that is risen from the dead, whereof the Apostles were witnesses. Here thou shewest thy selfe to be a witness against the living, and shewest thy self to be in the death, and no Minister of Christ: for the Ministers of Christ justified them which were raised from the dead: *Even when we were dead in trespasses and sinnes hath he quickened us together with Christ, and hath raised us together, and hath made us to sit in heavenly places in Christ Jesus. Likewise reckon you also your selves to be dead indeed unto sinne, but alive unto God, through Jesus Christ: for in that he died, he died once unto sinne: in that he lives, he lives unto God.* Here thou shewest thy selfe to be no Minister of Jesus Christ. He that believeth, hath *passed from death to life, because he loveth his brethren*: Here thou shewest thou dost not believe, but art in the death, and are in envy: so thou shewest forth thy selfe to be *Cain*, and hatest thy brethren: *We know that we are translated from death unto life, because we love our brethren, he that loveth not his brother, abideth in the death*: and there thou art. *Whosoever hateth his brother, is a man-slayer: and you know that no man-slayer hath eternal life abiding in him*, 1 *Joh.* 3. And this is thy condition, and here thou art an Antichrist in the world, envying those who are raised from the dead: and thou seekest to bring them to the death, whom God hath raised from the

Eph. 2. 1.

Rom. 6. 10. 11.

the death. Thou hast not seen thy selfe to be the Prodigal; yea
Luk.15.24. the Scripture saith, *This my Son was dead, and is alive again*: but thou art *Without God in the World.*

Object. 2. *That the day of judgement was past.*

Mat.12.20. *Answ.* Christ speaks, *The bruised reed he will not break, the smoaking flax he will not quench, till he bring forth judgement into victory.* Here thou shewest thy selfe to be ignorant of the Scripture: but only as a hear-sayer thou speakest, and the outside of the Letter, and not Christ; and canst not witness him, who brings forth judgement into victory, but standest as a witness against them who witness the Scriptures fulfilled in them, and Christ bringing forth judgement into victory: and here thou shewest thy selfe to be unacquainted with Christ, and thy nakedness and ignorance thou makest appear.

Object. 3. *That he had been in Hell, and is now in Heaven.*

Answ. Here thou shewest thy-selfe to be a witness against the
Jon.2. holy men of God. *Jonah* saith, *Out of the belly of Hell cryed I, and thou heardst my voice*, and the Lord delivered him out of Hell: and then he saith, thou confessest it? thou Hypocrite. *For*
Psal.16.10. *thou wilt not leave my soul in Hell, neither wilt thou suffer thy holy One to see corruption. Thou hast delivered my soul out of*
Ps. 103. 1,2. *death: bless the Lord, my soul, and all that is within me bless his holy name.* How darest thou profess the Scriptures, and the holy men of Gods condition, which were raised and brought out of death; and then witness the holy men of Gods condition, thou persecutest them? O thou blind hypocrite! here thou shewest thou never saw'st His mouth yet, therefore thou never entredst in Heb.yet.

Object. 4. *That he was come to the innumerable company of the first-born, and the spirits of just men made perfect.*

Answ. Paul said (who was a Minister of God) *But ye are*
Heb.12.22. *come to Mount Sion, and to the City of the living God, the Heavenly Jerusalem, and to an innumerable company of Angels, to the general assembly and Church of the first-born, which are written in heaven; unto God the Judge of all, and to the spirits*

of

of just men made perfect. Paul was a *Minister of Jesus Christ by the will of God*, who encouraged the Saints who were brought hither; but thou now persecutest them, and art a witness against them that confess they are brought hither: here thou shewest thou hast the spirit of error, op nly: and art no Minister of God, no not of the Letter; but art against the Letter as it speaks, persecuting them that have the life of it.

Object. 5. *That he had heard the last Trumpet sound, and seen the new Jerusalem.*

Answ. Here thou shewest forth thy spite and venome; If *John* was here, which *saw the great City and holy Jerusalem descend out of Heaven from God* (*John* said, *I saw the holy City, New Jerusalem come down from God out of Heaven*) thou wouldst be a witness against him; and thou shewest thy self in the generation that was ever persecutors slanderers & opposers of the power of truth. Where the same spirit is that was in *John*, he sees these things now, as he did then, but where the same spirit is not, which thou shewest thou hast not, but a contrary spirit that persecutes them which do see those things: but is as a dog to bite and devour. *John* saw the last Trumpet sound, which shews thou art not come to the first *Blow the trumpet in* Sion, *sound an alarum in my holy mountain: let all the inhabitants of the earth tremble.* Here be thou a witness against thy self, that thou art a witness against the truth, and in the generation of them that ever slew the righteous seed. Joel 2. 1.

Obj. 6. *That* John Lawson *said he had seen God face to face.*

Ans. Here thou shewest thy sel to be a witness against them that know God, and makest thy selfe manifest to be a Heathen: for all are Heathens that do not know God; and no man knoweth God, saving he that is born of God; and who are born of God are owners of the Truth, and not against it, but against the deceit. *Iacob* said, *I have seen God face to face.* *Isaiah* said, *Mine eyes have seen the King, the Lord of Hosts.* *Iob* said, *I have heard of thee by the hearing of the eare: but now mine eyes have seen thee.* And God spake to *Moses face to face.* Here you may take your oaths, and swear against *Iacob*, against *Isaiah*, against *Iob*, and against *Moses*. Where the Gen 32. Isa. 6 5. Iob. 42 5. Exod 33. 11.

same

saints, who is made manifest: and who are born of God, know God as he is to us, as they did: but they who are born of the flesh, persecute them who are born of the spirit: and there you shew your selves to be alike; oaths and swearing against them that know God, to get them to bring them to prison or bondage: for you never read in all the Scriptures, that the Prophets or the Apostles took men's oaths against any which confessed they had seen God, or put up a Petition to the Magistrates, or witnessed it without oath against any of them: the Ministers of God said, Swear not at all. And here you shew your selves to be no Ministers of God, but without God: for the Ministers of God are to bring people to know God, and to the Church in God, and to the heavenly Jerusalem, and to the innumerable company of Angels, and Ministers to that which is in prison, and in death, but if any come to witnesse these things fulfilled, you are witnesses to take them with oaths, and would bring the bodies of such into prison, where the seed of God is raised out of prison within: Shewing your selves to be Antichrists, persecutors of the power of Truth, and of all which shall make war against the Saints, and against the Lamb: but the Lamb shall get the victory.

So cryed when the Lord hid his face: and *David* cryed when the Lord hid his face, and said, *O Lord, I will seek thy face.* And here you shew, you neither know his face, nor have seen it: but are persecutors of them who know it and seek it.

Praises, praises be to the Lord for ever.

FINIS.